THE COMMEMORATOR

Published Monthly by The Commemoration Commitee for The Black Panther Party

Volume I Number 6 April, 1991 Oakland, California

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OUR YOUTH—OUR FUTURE

*** REPARATIONS *AFRO-STUDIES IS KNOWLEDGE**

By Donald Cunningham

Neiko

Leslie

THIS GENERATION MUST SURVIVE

Contrary to popular opinion, the youth of this generation, particularly Black youth and young adults aged 14-35 are not "a lost generation". This first in a series of interviews and studies sends notice that the youth will be heard, and that they intend to contribute to the survival of Black and poor people.

COMMEMORATOR; What is important to you as a Black teen-ager in Oakland?

Neico: I think it is important to educate other teens about the things that happened in Africa; it's real important in Oakland because there seems to be so much lack of knowledge of self. So as a teen-ager I feel it is my duty to educate other teen-agers about what happened in Africa.

Lakisha: I agree with what Neico said because...like when you go to school...in your history books you don't read about Black people...and the only time Black people are recognized is in February which is Black History month...

Leslie: I feel...I agree with Neico for Black teen-agers to have knowledge of self...and also to recognize the different situations going on in the community...how the community is really in a predicament...

Nicole: I feel that once you get an education...a very excellent education...you should have ...not all the knowledge but some of the knowledge to help out some of your brothers and sisters...

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AFRO-STUDIES IS KNOWLEDGE

It was a generation ago that African American youths were demanding Afro-American studies on the high school and college campuses throughout America. For many of us our lives haven't been the same —our social values changed. Education that addressed the historical role of African Americans was/is knowledge and turn-on for many Blacks and for many students in general. Of course the issue of revelant education for African Americans students was a critical point(Pt. #5) of the Black Panther Party 10-Point Platform and Program.

In light of the current public education crisis and controversy throughout the state of Calif., the COMMEMORATOR wishes to inform the community of a pending legal complaint against the Oakland school system, filed by the Black United Front for Education Reform(BUFFER). BUFFER is a dedicated Oakland based local group committed to educational reform . It has a current lawsuit against the Oakland Unified School District.

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REPARATIONS BILL

The following is a part of a bill that was introduced to the House of Representatives by Congressman Conyers, November, 20, 1989. In light of History and the current depression and oppression of masses of African Americans, the staff of the COMMEMORATOR feels the Bill H.R.3745 is relevant and therefore should be considered by the citizens of this country.

To acknowledge the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies beween 1619 and 1865 and to establish a commission to examine the institution of slavery, subsequent de jure and de facto racial and economic discrimination against African Americans, and the impact of these fores on living African Americans, to make recommendations to the Congress on appropriate remedies, and for other purposes.

Be it enacted by the Senate and house of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the "Commission to Study Reparation proposals for African Americans Act.'

SEC. 2. FINDINGS AND PURPOSES.

(a) FINDINGS.—The Congress finds that—

(1) approximately 4,000,000 Africans and their descendants were enslaved in the united States and the colonies that became the united States from 1619 to 1865;

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THE COMMEMORATOR

Published by The Commemoration Commitee for The Black Panther Party

"SERVING ALL OPPRESSED COMMUNITIES"

Volume I Number 6 April, 1991 Oakland, California

EDITORIAL

EDUCATION IN AMERICA

It was 1903 when the noted Black scholar, W.E.B. Dubois, wrote that the problem of the 20th century was a problem of the color-line.

Recently this great social truth finally comes home-Los Angeles California-to roost. It took an unemployed construction worke, a Black man, Rodney G. King, with the support of a white man, George Holliday, a resident of the area of San Fernando Valley, with his video camera to reveal this great truth to the America public.

Every black man in America instinctively know that he could be a Rodney King at any moment—this clearly was a historical event.

That is why we applaud Rodney G. King and his supporter, George Holliday, because they've done more for education in exposing institionalized racism in less than 10 minutes than the entire U.S. department of education has done in its entire existence. They revealed to the general public institutionalized racism in its most dangerous and barbaric form against Black Americans. Last's month unfortunate incident is something that this racist and sexist society has tolerated throughout the years. It was the Panther Party that initiated in the mid-60's, a porogram against police brutality — community control was a very real issue then as it is today. One of the BPP programs was armed self-defense.

Representing the African American community, the BPP organized police patrol against aggression and brutality—as a legal and human right issue, not as some insurrectionary group as the FBI-influenced, mainstream media often claimed. What the BPP understood was that black people and all oppressed people had not only a human right, according to United Nation Law, but a constiutional right, because at the time it was legal to bear arms in a disciplined-sense in the state of California (see Police Patrols, by Dr. Newton). However in recent times, since the coming of the right-wing era, the supreme court rulings, the Reagans and Bushes, we have seen a deterioration in civil and human rights. We've witnessed a downturn in the over-all quality of life in the Black and poor communites throughout America. We've witnessed companies leave our communities jobless relocating in Mexico and Taiwan principally for fatter profits and tax shelters. We've witnessed the deterioration of civil liberties. We've also witnessed how the Black and poor communities have been flooded with hard durgs in recent times; and we know that Black and poor people do not own air planes and boats to transport the stuff (drugs) .

"...We applaud Rodney G. King and his supporter, George Holliday, because they've done more for education in less than 10 minutes than the entire U.S. department of education has done in its entire existence."

We must applaud Rodney King, who, by chance and the color of his skin, transcended the reality of millions of uneducated Americans, because Rodney King symbolizes one of America most oppressed and disadvantaged class. Of course this mass education could not have come at a better time. The hype of the recent Gulf War is still hot.- so hot that Bush and his ilk are attempting to translate the "victory" in the Gulf to a war against crime on the streets of America, against the Rodney Kings.

According to a recent report, President Bush and other politicians encourage police brutality by using inflammatory rhetoric about a war on crime. "Politicians who indulge themselves in the rhetoric of war should not be surprised when the police act like an occupying army that treats citizens like enemy soldiers"—Ira Glasser, executive director of the ACLU—People Weekly World.

As some of us know, W.E. B. Dubois not only concerned himself about the problems of the 20th century but solutions as well; he surely did not see solutions in his day with the status quo intacted that gives rise to unemployment, racism and discrimination against African American, the poor and opressed. And I'm quite sure he would have applauded the Panthers' legal Armed Police Patrol program of the 60s, as well asthe video camera of George Holliday of today.

STATEMENT OF PURPOSE

The COMMEMORATOR is free of charge to the general public throughout the Bay area. Its present circulation is 20,000 copies. The newspaper encourages grassroots organizing and networking for people empowerment and community control of the institutions effecting revolutionary change.

In other words, the COMMEMORATOR IS A PROGRESSIVE COMMUNITY FORUM. it offers the community at large the opportunity to help solve some of the critical problems that affect us all. For instance, the lack of decent shelter, medical care, education and employment for all people as well as the pollution of the environment, racism and discrimination at large are indeed real problems that affect us all.

It is generally recognized by critical thinkers that the surest and fastest (and perhaps the only) way to solve a problem is to first acknowledge it—the COMMEMORATOR challenges the community at large to act in its broadest interest by supporting grassroots development for positive and revolutionary change.

COMMENTARY

MIGHT IS RIGHT?

Now that Kuwait is "liberated" the Iraqi people have been devastated by the recent war. Meantime, in the U.S. yellow ribbons are everywhere— the direct result of a hawkish policy of the Bush administration.In President Bush's world this is how you exorcise the Vietnam syndrome—this is how you "kick ass." In this soulless world this is how you prove that America is number 1.In this greedy world there's no limit to vindictiveness—hundred of thousands of innocent people are massacred for no other reason than being poor with no political clout; for no other reason than to show the world that America is "standing tall."

So if this is the kind of thing in which national honor is builton then what is national dishonor is buildt on? What are all these yellow ribbons and this flag waving supposed to mean since Saddam Hussien and his army are still operating?

In this racist sexist-super-bowl-mentality society with its mecernary military we shouldn't be surprisedbut outraged.

YELLOW RIBBONS/DIRTY WAR

by ANTI-WARrior

The millions of yellow ribbons and flags were not unfurled without reason, and it had nothing to do with any troop. While some debated just what the ribbons meant, the powers that be knew exactly what they wanted them to mean. How could you "support the troops" (to do what?) and support those in the military who resist? You can't. The ribbons became nothing more than blindfolds. It should come as no surprise that yellow ribbons were first used for the same purpose by the U.S. cavalry's supporters during the war of genocide against the Indians.

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BLACK PANTHER PARTY ARCHIVES

POLICE PATROLS

The following article is from the thesis of the late Dr. Huey P. Newton, for his PHD in philosophy at the University of Santa Cruz California in 1980. The title of his work is A WAR AGAINST THE BLACK PANTHER PARTY AND A HISTORY OF REPRESSION. The article is documented with many footnotes and references. For the newspaper reading, we edited-out the footnotes and references.

An early survival program focused on the issue of police brutality, which was a major concern nationally and in Oakland, California. Applying knowledge of California law, Party founders Huey Newton and Bobby Seale organized police patrols to respond to arrests of citizens that were regularly broadcast over the police officers' shortwave radio.

Several Party members equipped with a shortwave radio in a car intercepted the calls, rushed to the scene of the arrest, and, armed with a law book, informed the person being arrested of his constitutional rights. Party members also carried loaded weapons, publicly displayed but not pointed toward anyone, and dressed in leather jackets and berets. The patrol participants were careful to stand no closer than ten feet from the arrest, to stay within the presumption that they were not interfering with the arrest. these initial contacts between Panther patrols and Oakland police resulted in the arrests of Party members and considerable publicity. Media portrayals of these confrontations gave the impression that the Panthers were primarily and armed insurrectionary group.One of the reasons for this distorted image was astutely noted by Erik Erikson:

You have all seen the now traditional picture of young Huey Newton like a latter day American revolutionary with a gun in his hands, held not threateningly, but safely pointing upward. To a man of my age, it was, not too long ago, almost impossible to imagine black men carrying guns openly—black vigilantes, black nightriders, in automobiles, keeping an eye on (of all things) the law. Most readers of the news, of course, did not and do not know that according to California law, every citizen then had the right to carry a gun, one gun for self-defense and joint defense. But those who created that law certainly did not envisage anybody but potential lawbreakers as the ones to be patrolled by vigilant citizens in an ill-defined and frontier territory.....

What the BPP did] was to show how the black man's territory has never outlived the frontier state and is still the land of undefined laws; and that arbitrary violence in this territory often comes not from roving outlaws but from those charged with the enforcement of the law. Inclined to disregard the rights of black citizens, they break the law under the guise of defending it. [The BPP] made of the police, then the symbol of uniformed and armed lawlessness. But [it] did so by ingeniously turning the white man's own imagery (especially dear to the American West and the Western) around against the white world itself. And in arming [themselves] and [their] brothers against that world, [the BPP] emphasized a disciplined adherence to existing law. In fact, [the BPP] patrol member traveled equipped not only with a gun but also with a law book. The book and the fire—it cannot escape us—what an elemental pair of symbols this has been in revolts as far removed from each other as that of the Germans in Luther's day and that of the Zionists in our own.

The image of Blacks armed for self-efense against police brutality catapulted the Party nationally into the public consciousness and gave an erroneous impression that it advocated armed confrontation. Ironically, however, the single event most responsible for projecting this violent image was itself a pristine case of a group legally petitioning the government for redress of grievances.

The BPP learned in April 1967 of the shooting by Richmond, California police of Denzil Dowell, a twenty-two year old Black. Official police accounts claim that the youth was running from the police after they had flagged him down in a stolen car. He reportedly jumped one fence, ran across an automobile junkyard, and was about to jump another fence when an officer shot him. No one claimed that Denzil Dowell was armed. Since he was shot while in the commission of a felony, the police claimed that it was justifiable homicide. But the police account suffered from factual i8nconsistencies.The victim suffered a hip injury which made him an unlikely fence-jumper. Moreover, no oil or debris was found on his shoes or clothes which, had he really run through the automobile junkyard near where he was found, would almost certainly have been present. Finally, several people had witnessed previous threats made by the police to denzil Dowell, who was apparently viewed by some Richmond law enforcement personnel as a troublemaker.

When BPP members went with Denzil Dowell's family to the sheriff of Contra Costa County to complain about the shooting, they were advised to go to the State Capitol in Sacramento and get the law changed that permitted officers to shoot at suspects fleeing the scene of a felony. Party leaders saw this "buck passing" as further confirmation of their belief that armed citizen patrols of the police, and the arming of the citizenry as guaranteed by the Constitution, were the most effective deterrents to excessive use of police force.

Soon after the shooting of Denzil Dowell, and East Bay legislator, Don Mulford, gave the BPP another reason to

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COMMUNITY CONTROL OF EDUCATION

In an in-depth examination of the busing controversy of the mid-70s, Ericka Huggins, director of the Oakland Community School, argues that the real issue is quality education for our children; that the U.S. public education system refuses to address the causes of poor and mediocre student achievement among Black and poor children and attempts to disguise the rampant failures of administrators who manipulate the school systems.

The COMMEMORATOR presents the conclusion to this important analysis of the crisis in public education and the need for community control.

It is for those very reasons that we have established the Oakland Community School in the heart of East Oakland's Black and poor community. Angered at our children's continuing inferior education, we as parents, teachers, and concerned citizens have entered a viable alternative to overcrowded public schools; an alternative that we believe will one day become a model for all those who want quality education for their children.The Oakland Community is an example of community control of schools in action. If you walk into our school, you will immediately sense the feeling of pride and an eagerness to learn from all our children, so rarely found among children who attend public schools. Our children love the Oakland Community School because it is their school. Their parents and teachers love it equally as much because they and the children worked together to make the school a reality, and they are constantly cooperating to make the school's environment even more beautiful.

At the Oakland Community School there are no barriers between students and teachers, or between the students themselves, created by outdated values and irrelevant allusions to racial superiority. The children here are happy because they get the love and individualized attention that they need. Our school is living proof to those who doubt that quality education can exist within the Black community.

A child's mind is a very important tool for making changes in any society. Children have a free, unbiased way of looking at things that adults will never again capture. We believe that children are the hope of the future-that they are the people who will create the new ideas and better methods for resolving world problems. Therefore, at the Oakland Community School we stress teaching the children how to think as opposed to what to think. This is basically why public schools are failing all our children; their emphasis is placed on the wrong level.

We do not believe that children should be chided for their ethnic background, have their families economic standing ridiculed, and go through constant harassment just to gain access to textbooks and other learning materials that are generally racist, one-sided, and devoid of reality. There are textbooks used by public schools all over the country that show Black people in one of three basic stereotyped moods- anger, fear or surprise.

We have eliminated such non-functional educational materials from our children's classrooms because we, the community control the Oakland Community School. Since the school is located in the midst of the Black community, the children are surrounded by people and places to remind them of where and who they are. Many different kinds of people come through our school,but all of them are subordinate to the type of educational environment that we have created. We do not allow anyone to dominate our children with their individual ideas and values. We strive to put forth positive feelings about community and family. There are both Black men and women at the school to establish positive male and femaleness in young minds.

The problem of achieving quality education goes much deeper than the surface solution of busing. Public schools are due for a complete change. We believe that the Oakland Community School is one alternative for our survival until this complete change comes about with establishment of community control of schools throughout the country.

Editor's note: Although the Oakland Community School is no longer functioning, the spirit of the school, its staff and children persists, as does the belief that the children are our future and hope for tomorrow.

INTERCOMMUNAL FORUM

OUR CHILDREN ARE HUNGRY AND HOMELESS

We already understand that the young people of each society will be those who will continue to carry on when those of us today are no longer able to do so. Yet, how are those young people, our youth, our children able to produce if they are hungry?

According to recent studies, five and a half million children under the age of 12 suffer from hunger and the agonizing effects. Hunger is a danger to those young people who hold the seeds of tomorrows decisions.

". We have more than enough food in this country to ensure that every child is properly fed," according to Robert Fersh, executive director of the Food Research and Action Center, the advocacy group that conducted the survey.

Based on the study, more than 12 percent of children under age 12 are hungry and a large proportion of children and young adults under age 18 go to bed each night hungry. A large proportion were hungry every month for at least a week.

The effects of hunger are always devastating, especially in this society that has allegedly combatted the natural disasters of social orders, but, which has not seen fit to effectively take action against this on-going problem.

THE HOMELESS IN A LAND OF HOUSES

Recent reports indicate what many of the knowledgeable populace already acknowledges, that many of our children are homeless.

Those reports and studies reveal that children and young adults under the age of 18 accounted for nearly one-third of approximately 12,000 people in Alameda County in homeless shelters.Homelessness upsets not only the family balance, but the routine parts of growing up for most teen-ages.

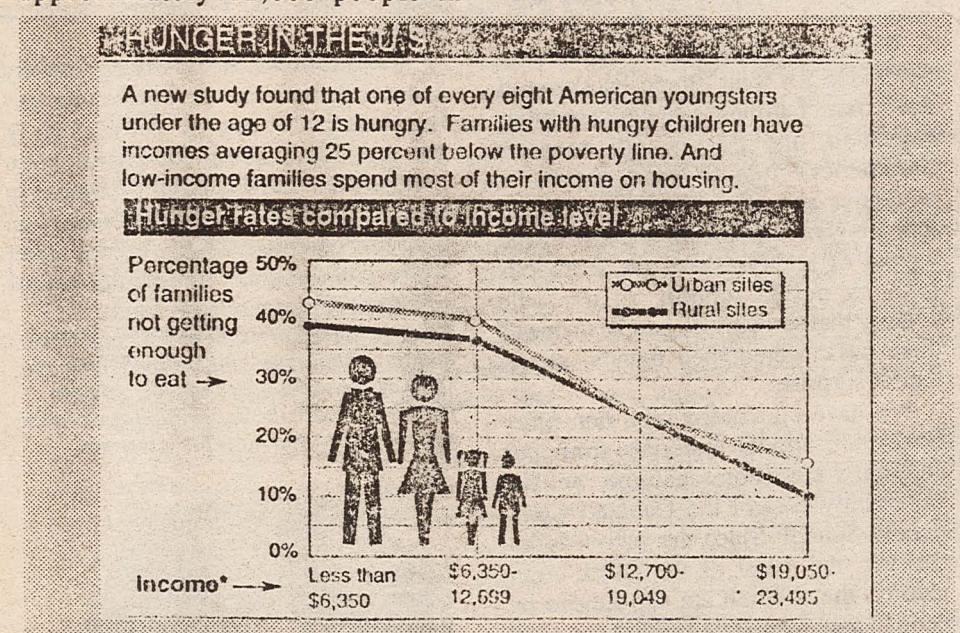
Many homeless children who are forced into the environment of communal shelters, are not able to socialize as are their peers; they are not able to bring friends over to visit after school, either because of restrictions at the shelter or home where they live or because those young people are embarrassed with their living situation.

The ultimate tragedy of hunger is that it is wholly preventable

According to one recent report, when one family tried to register their child, a school secretary said in front of other students and teachers, "Oh, that homeless family is here." Humiliated, that family left without registering in school.

The present and long term effects of homelessness have long been evident, here in Oakland and in countless cities throughout this country. Young people can not function in a nomadic existence and neither agencies continue to move its citizens from one haphazard situation to the next.

It is imperative that our children be fed and that they have housing that is conducive to their well-being. They need room to grow, but they must first and always have food to eat.


HUNGER IN THE U.S.
A new study found that one of every eight American youngsters under the age of 12 is hungry. Families with hungry children have incomes averaging 25 percent below the poverty line. And low-income families spend most of their income on housing.
Hunger rates compared to income level
Percentage of families not getting enough to eat →
50%
40%
30%
20%
10%
0%
Urban sites
Rural sites
Income* →
Less than $6,350
$6,350-12,699
$12,700-19,049
$19,050-23,495

" We want land, bread, housing, education, clothing, Justice, peace and people's community control of modern technology."

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(2) the institution of slavery was constitutionally and statutorily sanctioned by the Government of the United States from 1789 through 1865;

(3) the slavery that flourished in the united States constituted an immoral and inhumane deprivation of Africans' life, liberty, African citizenship rights, and cultural heritage, and denied them the fruits of their own labor; and

(4) sufficient inquiry has not been made into the effects of the institution of slavery on living African Americans and society in the United States.

(b) **PURPOSE.**—The purpose of this Act is to establish a commission to—

(1) examine the institution of slavery which existed from 1619 through 1865 within the United States and the colonies that became the United States,m including the extent to which the Federal and State governments constitutionally and statutorily supported the institution of slavery;

(2) examine de jure and de facto discrimination against freed slaves and their descendants from the end of the Civil War to the present, including economic, political, and social discrimination;

(3) examine the lingering negative effects of the institution of slavery and the discrimination described in paragraph (2) on living African Americans and on society in the united States;

(4) recommend appropriate ways to educate the American public of the Commission's findings;

(5) recommend appropriate remedies in consideration of the Commission's findings on the matters described in paragraphs (1) and (2); and

(6) submit to the Congress the results of such examination, together with such recommendations.

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COMMUNITY NEWS

COMPLEX ALLOWED TO FALL APART

(The following article was reprinted from the Oakland Tribune by staff writer, Dara Tom).

While most people are simply raising their umbrellas to protect themselves from the rain, tenants at the Acorn Housing Project are setting out buckets and spreading out plastic tarps inside their apartments to protect themselves from this weekend's expected storms.

At least 16 apartments of the 500 inhabited units are plagued with sagging, waterlogged ceilings that have been left unrepaired since the storms began last month, according to Maxine Ussery, a volunteer consultant for the Acorn Tenants Association.

"We need the rain, but those people over there are dreading it," Ussery said.

During the first rains, tenant Angela Rodgers tried to catch the water leaking through the ceiling with buckets. But the weight of the water on the roof made the ceiling sag and she had to abandon the buckets and vacate the room when the water began "flowing" into the room.

Damaged room abandoned

The water damaged her sons' beds and clothes, forcing her to move them into the living room where they now sleep on the floor.

Mold and mildew continue to grow around the window and dirty, brown water collects in the kitchen and hallway light fixtures each time a storm hits.

"I;m tired of it. I really don't want to be here anymore," the 29-year-old Rodgers said.

She has moved three times in the past three years at the project, each time because the apartment she lived in degenerated to the point of hazardous living conditions. The owners boarded up the previous units and moved her out. She expects the same will happen to her current apartment soon.

Apartment manager Chris Lindherst of Insignia Management and property owners in Santa Monica could not be reached for comment.

But the water damage from the rain is just one of numerous maintenance problems plaguing the West Oakland housing project, said tenant organizer Barbara Montgomery.

Host of problems

The project does not have a maintenance crew, leaving the hazardous repairs unattended. And in the past, trash bins were left unemptied for months, attracting rats.

"People can't continue to live under these conditions," said Montgomery, chairwoman of the Acorn Tenants Association. "Each new manager comes in and they inherit what the other left."

City inspectors have inspected the complex at least 40 times in the last year, said West Oakland supervisor Harvey Kent, but the city has no authority over the private complex other than citing the owners for violating housing codes.

The city issued several citations and closed a few of the units, but Kent said condemning the complex is not the answer. All that would do, he said, is put the tenants out on the streets.

"It would only (put them on) a priority on public housing list and then they still have to find their own housing," he said.

CONTINUED FROM PAGE 1

EDUCATION CODE, SECTION 51204: "Any course of study adopted pursuant to this division shall be designed to fit the needs of the pupil for which the course of study is prescribe."

EDUCATION CODE, SECTION 551210:"Instruction shallprovide afoundation for understandingthe history, resources, development,and government of California and the United States of America; the development ofthe Americaneconomicsystem including the role of the entrepreneur and labor; man's relations to his human and natural environment; eastern and western cultures and civilizations; contemporary issues," which applies to the instruction to grades 1 to 6.

EDUCATION CODE, SECTION 51220: "With particular attention to the study of the inhumanity of genocide," which applies to the instruction to grades 7 to 12.

GRAND JURY CITIZEN COMPLAINT FORM ALAMEDA COUNTY GRAND JURY1401 Lakeside Drive, Suite 1104Oakland, CA 94612

THIS COMPLAINT IS AGAINST:

Oakland Unified School District1225 - 2nd AvenueOakland, CA

The Oakland Unified School District is purposefully miseducating African American students. African Americans comprise approximately 60% of the District's student body, yet the District classifies these students as "minorities." Once classified as minorities, these students receive minority treatment. Obviously, these students should receive priority treatment because they are the students most in need and they comprise the majority of the student body.

The needs of the majority of the Oakland Public School student body must be assessed, and then an educational program and course of study must be adopted that meets the needs of these students. Education Code, section 51204, provides that "Any course of study adopted pursuant to this division shall be designed to fit the needs of the pupils for which the course of study is prescribed." A "course of study" is defined in the Education Code, section 51014, as "the planned content of a activities." Since African Americans comprise the majority of the student body, then any course of study must first be tailored to meet their needs and then to meet the needs of the real minorities - even other race within the district.

The failure to adopt a course of study designed to fit the needs of the majority of the student body lies at the heart of purposeful miseducation. However, purposeful miseducation is also supported by the following:

(1) Schools being used to receive supplemental monies from the state and federal governments are treated as general purpose funds;

(2) Tracking of African American students in lower track, non college preparatory courses;

(3) Lack of a core Curriculum;

(5) Unacceptable level of African American students functioning below grade level;

(6) The lack of African foreign languages taught in schools;

(7) The use of text books that are culturally biased against African American student;

(8) Improper staffing of schools in the flatland schools;

(9) The disassembling of the Black school administration;

(10) Disproportionate punishment of African American students as compared to other students;

(11) The failure to implement the McClymonds Plan that was approved by the Board of Education in May of 1989; and

(12) The recent overriding of Bulletin 6010 which encourages students to be questioned and arrested without allowing their parents to present or notified.

COMPLAINANT:

Black United Front For Educational ReformEducational Reform(BUFFER)

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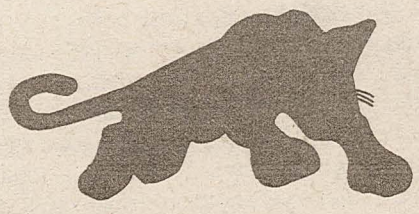

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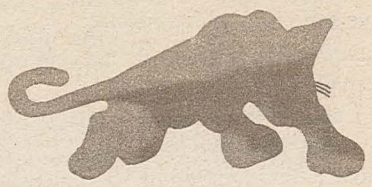

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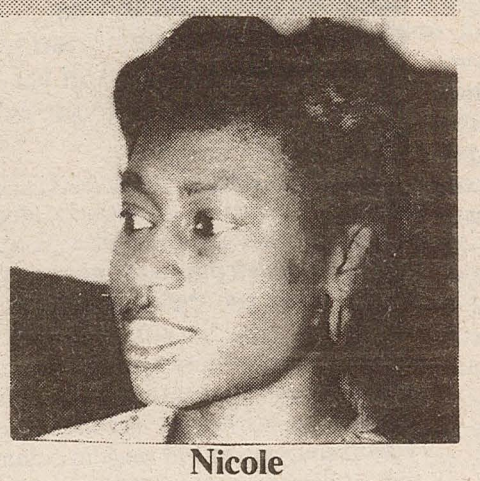
Phone 652-8041

CARRY MAJOR BRANDS

OUR YOUTH-OUR FUTURE

CONTINUED FROM FRONT PAGE

Lakisha



Nicole

Lakisha: I think that they have all this money to go around for everything else except to take to the Oakland Public Schools...and I feel that they need to clean up the streets and everything...not just help OPD out instead of just picking

"...In essence being Black means being great by knowing what we have to do...by knowing where we came from ."

people up for selling drugs... 'cause that ain't gettin' them nowhere...

Leslie: I want to corroborate what she said about the police...I feel that they should have more minorities on the police force...to better the situation in Oakland...the school system could be better...

Neico: I feel that in order to make things better in Oakland our people need to unify...

COMMEMORATOR: Who can you turn to if you're in trouble, if you have problems?

Leslie: ...I'm about to jump in on it...I feel when I have a problem I can look mainly to my family...my immediate family...my mother and my father...and my friends and stuff I look to them for answers to problems I have now days...

Neico: I feel that when I have a problem I tend to look towards a teacher...she's also considered like a mentor to me. She's an advisor of the MESA program. I always tell her my problems though they're not that serious...we can sit down and talk on a one-to-one basis and talk like she's a close friend...

Lakisha: I'm sure that you can't go to...(inaudible)...they ain't goin' to do anything but turn on you...

Nicole: ...If you're able to go to your parents or close friends then that's not right out of the textbook...that means that you've got good friends that treat you as equals...as an individual...

Gerald: For a problem like that I think the person should turn to a person that's like themselves...that already know what's goin' on...and if they have the same problem they already have...they should talk to 'em about it...personally I got a lot of people to talk to...

COMMEMORATOR: What does being Black, African American, means to you?

Neiko: Being African American to me mean being strong ...period.

Lakisha: For me...I would say it a privilage but it's a good thing because I've seen how my ancestors came out of slavery and its given me an opportunity to make somethingt of myself.

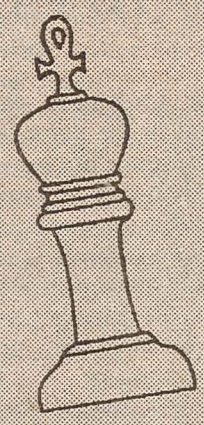
Leslie: I think ... being Black... is just ... have intelligence... also ...I don't know... having strength, being strong .

Neiko:: ...In essence being Black means being great by knowing what we have to do...by knowing where we came from .

Editor's Note: The COMMEMORATOR regrets that due to space and time we had to shorten several portions of this interview. The young people who expressed their ideas and feelings in this section are among that generation of African-Americans who have determined that they will never be counted among this society's lost and broken souls. We congratulate and salute their spirit.

*CON*TINUED NEXT ISSUE

"We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society."



IT A JAZZ THING, YOU HAVE TO UNDERSTAND

Are you a fan of John Coltrane, Dizzy Gilespie and Max Roach? Does the sound of a Bird make your heart sing? Well I've got a Jazz album you can't ignore, and a hip hop album you HAVE to listen to. The group, Gangstarr. The music, a Jazz and hip hop fusion. The end result, a masterpiece.

Jazz music has always been influencing hip hop. Run D.M.C. were using Bob James in songs like Peter Piper and Beats To The Rhyme when many hip hop artists were stuck in the 808 and a horn blare days. And super producers like Marley Marl and Boogie Down Productions were some of the first hip hop artists to use live pianos in rap songs.

Today, Jazz-hip hop has carved it;s own little niche in the rap world. Jazz rappers like Rakim and A Tribe Called Quest have produced cuts so sweet that there is no reason in my mind, except for the fact that the so-called "true music lovers" shun rap as an art that they have not been played on KBLX and KJAZ. Rakims "Untouchable" and Tribes "Youthful Expression" are so smooth I can't fully comprehend - those Jazz stations have ignored them.

But today' Jazz-hip hop fusion album classic is "Step Into The Arena" by Gangstarr. You may remember Gangstarr from Spike Lees' movie "Mo' Better Blues." Jazz Thing takes you through the history of Jazz from it's origins in Africa to today. Gangstarrs' Jazz Thing proves that today African youth here in America have not lost respect, nor forgotten the music that has been created by their people in the past.

On the B-side is an instrumental version featuring Le Doctone that is really one of the hottest pieces ever made in Jazz.

But Gangstarr has truly perfected the fusion of the two artforms. With songs like "Take A Rest," " The Meaning Of The Name" and "Say Your Prayers" prove that hip hop has really advanced since it's breakbeat and a mic days. It has evolved into yet another African musical artform that has not even begun to bloom.

So if your over thirty-five and feel you can't relate to rap music, or feel that all rap music consists of are male brag rhymes and sexist violent ghetto slang to think again. Before passing judgement, listen to the Jazz-hip hop hitlist I have below. I don't blame many of you for stereotyping hip hop, because if all I had to go by was Easy "E" and Vanilla Ice I'd be skeptic to. So listen to the list. And if you still can't relate, in the immortal words of P.E.'s Flavor Flav, I can't do NUTHIN for ya man.

The Bishop Of Hip Hop

1). Gang Starr — Step Into The Arena

2). A Tribe Called Quest — Peoples Instinctive Travels And The Paths of Rythym.

3). Eric "B" and Rakim — Let The Rythym Hit Em

4). Gang Starr — No More Mr. Nice Guy (1st Album)

5). M.C. Mell "O" — Thoughts Released (London Import)

12 Inches For Those Too Skeptic To Get The Albums

Gang Starr — jazz Thing

Ed O.G. and Da Bulldogs — I Got To Have It

Gang Starr — Words I Manifest (dope song but the instrumental B-side is incredible)

A Tribe Called Quest — Bonita Applebum Remix

CONTINUED ON PAGE 11

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HUMANS STILL BEING USED AS GUINEA PIGS IN EXPERIMENTS

(The following article by Bruce Hilton was reprinted from the Rocky Mountain News)

When is a person a human being, and when just a guinea pig?

In other words, when should we take away a person's right to make an informed decision about being in a dangerous experiment?

Yes, I know. We're supposed to have settled all that. But it has popped up in the news once again, and once again bland excuses such as "for the good of science" are being used to justify dangerous human research.

Among the guinea pigs are 10 children in Zaire, inoculated with an experimental AIDS vaccine without informed consent.

The guinea pigs also include most of the U.S. troops who went to the Persian Gulf—the men and women whose safety we all claimed to be concerned about.

While these are two different kinds of example, they both raise the disheartening question: Will we always have scientists whose concern for the person in the experiment is less than concern for the long-range good of humankind?

The news came out recently about the research in Zaire and involved America's best-known AIDS researcher, Robert Gallo.

According to a secret National Institutes of Health report unearthed by the Chicago Tribune, Gallo collaborated with a French immunologist, Daniel Zagury, on dozens of experiments over six years. But they submitted only two minor experiments to the NIH ethics panel—set up to stop U.S. scientists from doing human research overseas that would be ethically unacceptable here.

The guinea pigs also include most of the U.S. troops who went to the Persian Gulf—

In one of those trials, Zagury used HIV virus from Gallo's lab, saying it was for tests on monkeys. Months later, he reported in the prestigious journal Nature that he had inoculated IO Zaire "volunteers" were children, 2 to 12 years old.

The NIH has shut down all collaboration between Gallo's National Cancer Institute lab and Zagury and forbidden the lab to do anymore work with foreign scientists.

But it kept the report secret. And one can only wonder how many other researchers, angry strict U.S. rules and driven ambition, are using subjects in Third World—where, one can only assume, they see life as invaluable.

ECO-RACISM

San Francisco Examiner's Environmental writer, Jane Kay, recently researched the federal Community Right to Know Act, which requires the largest manufacturers to report a portion of toxic discharge. What she discovered was a pattern of racism and discrimination against poor communities throughout the country, especially in the state of California.

California ZIP Code 90058, she discovered was one of the most toxic area in the country. This area consists of predominantly African Americans and Latino communities in Southern California. The communities consist of South Central and East Los Angeles, Watts, Compton, Huntington Park and Bell Gardens.

"We've got no drug rehabilitation centers, no treatment center, no jobs, no programs to upgrade the falling population between 35 and 40 years old" said South Central resident, and activist, Juanita Tate. "But we've got toxic industries and 75 percent of the prisons here."

According to Kay, "From Richmond California to San Diego to the San Joaquin Valley to communities across the nation, the pattern is clear: Minorities bear the brunt of the toxic." Kay continues, "The nation's largest toxic-waste dumps and incinerators operate near their homes in cities and rural areas. They have the dirties jobs and their children are exposed everyday to pesticides, lead asbestos, PCPs, chemical emission and hazardous waste."

Robert Bullard, a UC-Riverside professor of Environmental Rcism, pointed out that these communities are ideal because of their powerlessness and their lack of education and vulnerability

But, according to Kay, in spite of these oppressive conditions, as early as 1985, South Central community rebelled when a company tried to build one of the country's 14 toxic-waste incinerators in the neighborhood. But Juanita Tate and members of one of the country first African American Environmental group, defeated the move.

However, few miles away in Vernon, Zip Code 90058, another company tried to build it there. But in an "unusual alliance of Black and Latino communities, Concerned Citizens went to the Mothers of East L.A., an activist group, and sued the government. A month ago they won," said Tate, "It was the first time the African Americans and the Spanish communities came together on a common interest."

"It ultimately comes down to power. Are the corporations going to rip off the community and use it as a dumping ground? Or are the people who live there able to exercise their self-determination and hold the industries accountable."

On a Native American land in California 12 tribes are under economic pressure to pick a development project, most of them associated with toxic waste. Nationwide, corporations and the government are negotiating with 35 Native American tribes regarding hazardous waste landfills, toxic incinerators mines or other development. More than 2 millions tons of radioactive uranium mill waste have already been dumped on Native American lands. "I know what jobs we're going to get," said Lance Huges, a Cherokee of Tahlequah Okla. "If anyone suffers, it'll be the indian people because it's the low-level jobs that are the first contact—unloading trucks, digging ditches, handling waste waters, we're not going to be in the control rooms pushing buttons."

Henry Clark, director of the West county Toxic Coalition, said: "It ultimately comes down to power. Are the corporations going to rip off the community and use it as a dumping ground? Or are the people who live there able to exercise their self-determination and hold the industries accountable."

Closing to home, in Richmond, Blacks and Latino neighborhoods has sprung up around the city's Petrochemical and chemical companies.

QUOTATIONS AND NEWS BRIEF

Mumia Abu-Jamal

"In Pennsylvania, as in many other death states, non-contact visits are the rule. It is not just a security rule; it is a policy and structure which attempts to sever emnotional connection by denying physical connection between the visitor and the inmate. What visitors do not see, prior to the visit, is a horrifying spectacle-the body-cavity strip search. Once the prisoner is naked, the visiting-room guard spits out a familiar cadence: 'Open yer mouth—Stick out your tongue-You wear any dentures? Lemme see both sides of your hands-Pull your foreskin back-Lift your sac-Turn around-Bend over-Spread your cheeks-Bottom of yer feet-Get dressed,'" former Black Panther on Death Row at State Correctional Institute at Huntingdon Pennsylvania.

JESSE JACKSON

"Three days after the beating of Rodney King by the Los Angeles Police Department, President Bush praised Chief Gates as an 'all American hero' "— The Reverend Jesse Jackson.

'HOOTY CROY'

Just nine months after he was released after spending 12 years in prison for what supporters say was a racist conviction for the slaying of a police officer, on March 7 Patrick "Hooty" Croy was ordered to resume his life sentence by a Eureka judge for failing to pass a marijuana drug test. The decision by Placer County Judge Richard Gilbert shocked and outraged supporters of Croy, a Shasta-Karuk Indian, whose original conviction came in an environment of racism directed at Native-Americans in rural Northern California, said his attorney J. Tony Serra—People Weekly World—3/16/91.

COERCED CONFESSION

The Supreme Court knocked down one of the pillars of constitutional law yesterday—that a coerced confession can never be used against an accused person in court.

From now on, courts will not automatically overturn the convictions of defendants who were pressured by police into admitting their guilt. If there is enough additional evidence to justify the guilty verdict, the conviction will stand.

The ruling came on a 5-4 vote in an opinion by Chief Justice William H. Rehnquist that was endorsed by new Justice David H. Souter—Oakland Tribune—3/19/91

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CONTINUED FROM PAGE 3

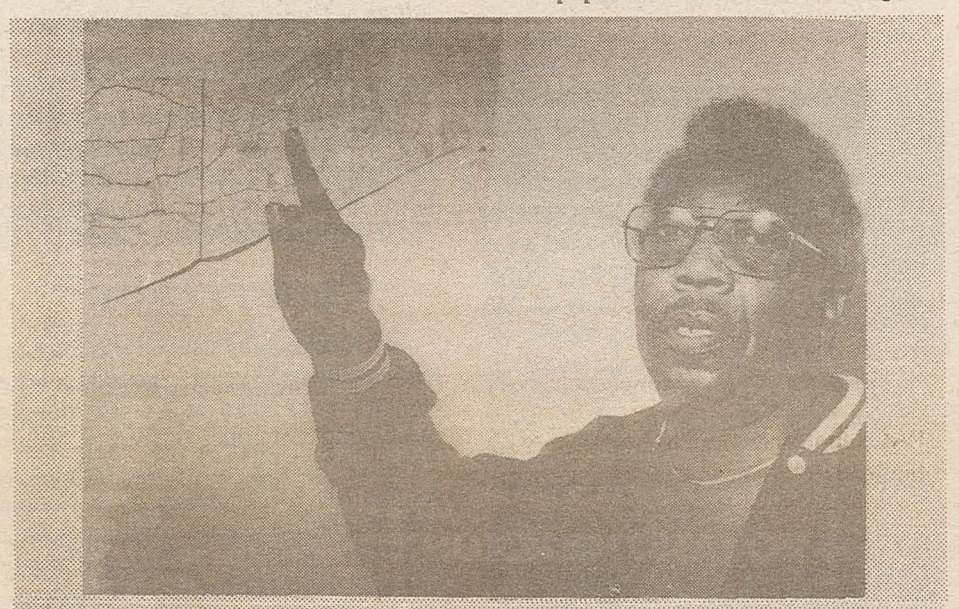
carry their grievances to the State Capitol. Mulford introduced a bill to repeal the law that permitted citizens to carry loaded weapons in public places so long as the weapons were openly displayed. Obviously, the law Mulford sought to repeal was integral to the BPP's police patrols, which was why it was tagged the "Panther bill" in numerous media reports. Passage of Mulford's bill, which the Panthers viewed as almost certain, would make it a crime for a citizen, not otherwise licensed, to carry a loaded weapon in a public place, whether openly displayed or concealed. In response to the introduction of this legislation, the BPP sent a delegation to the Capitol to protest this attempted disarming of the citizenry. The delegation carried loaded rifles and shotguns which they publicly displayed. They entered the State Capitol, a "public place," to make their protest by delivering Executive Mandate No. 1.

The Party had always urged self-defense against poor medical care, unemployment, slum housing, and other social ills that poor and oppressed people suffer.

The legislature responded to this protest by promptly passing the law which was signed by Governor Ronald Reagan. But the gathering of armed Black men on the Capitol steps was photographed and published in newspapers and on television throughout the nation. These photographic representations served as a stimulus for Party popularity and growth amongst young Blacks, hostility by the government, and fear by much of the white citizenry recently racked by a series of Black urban "riots."

What never became clear to the public, largely because it was always deemphasized in the media, was that the armed self-defense program of the Party was just of form of what Party leaders viewed as self-defense against oppression. The Party had always urged self-defense against poor medical care, unemployment, slum housing, underrepresentation in the political process, and other social ills that poor and oppressed people suffer.

The Panther means for implementing its concept of self-defense was its various "survival programs," symbolized best by the police patrols and the free breakfast program for school children. In addition to these programs, however, the Party early initiated health clinics providing free medical and dental services, a busing program to take relatives of prisoners on visiting days, and an escort and transportation service for residents of senior citizen housing projects, as well as a clothing and shoe program to provide for more of the needs of the local community. It was these broad-based programs, including the free food programs where thousands of bags of groceries were given away to the poor citizens of the community, that gave the Party great appeal to poor and Black people throughout the country. For one of the first times since the organized slave rebellions before the Civil War, Blacks were responding to an organization that tried to build community institutions and did so under the banner of a political ideology that directly challenged democratic capitalism.



Black Male as Endangered Species?

by Robert T. Burns

The U.S. now leads the world in the percentage of its people who are imprisoned at 426 inmates per 100,000 residents, according to a Sentencing Project study released January, 1991. Of these prisoners, the rate of black men tops all other nations and is four times that of South Africa.

The rate of U.S. black men in prisons has jumped to 3,109 out of every 100,000, as compared to second runner up South Africa at 729 out of 100,000 in that country.

The number of adults in prison and jail rose 40% from 1983 to 1987, according to Bureau of Justice Statistics. In addition to those incarcerated, many more are on parole, probation, or other so-called "correctional supervision," an estimated 1 out of every 53 adults.

At the same time 25% of those carrying AIDS are said to be black men. Crack addicts are estimated to be 85% black.

These statistics have led some black academicians to write on the subject of black males as endangered species. Sociologist Robert Staples in Black Scholar (June, 1987) cited the following statistics to support his conclusion that "for many black men, forced idleness and impotence have encouraged self destruction created through the use of alcohol and drugs, fratricidal violence and suicide."

* while black men comprise only 6% of the U. S. population, they make up half its male prisoners in local, state, and federal jails;
* more than 35% of all black men in U.S. cities are drug or alcohol abusers;
* more than 50% of black men under the age of 21 are unemployed;
* more than 18% of black males drop out of high school;
* 46% of black men between the ages of 16 and 62 are not members of the labor force;
* approximately 32% of black men have incomes below the poverty level; and
* the homicide rate of black men is six times higher than for white men.

Staples quotes Rev. Floyd Rose, a former president of Toledo Chapter of NAACP, "By the year 2000, it is estimated that 70 percent of all black men will be in jail, dead or on drugs or in the throes of alcoholism."

As usual, the conclusion of many so-called scholars such as William Oliver, Assistant Professor of Criminal Justice at University of Delaware is to blame the victim. Oliver says black boys must be matched with black men who "define manhood in terms of studying and working hard, self discipline and providing the emotional and material needs of their families." They claim that the black community simply hasn't provided the appropriate role models whereby these youth would understand that they have to try to attain the American Dream. The fact is that carrot on the stick and the fact that it's a myth is precisely the scenario that has created the loser mentality now so prevalent in our low income black communities.

The Civil Rights movement and Black Panther efforts engendered certain changes, but the needs they left and the needs they created have not been satisfied.

In reality, our black communities need real jobs at living wages. If a black man lacks skills, the jobs he can find have no security, little regularity and very poor remuneration. If he acquires skills, his black skin still generally makes him a loser in his search for scarce jobs.

To produce the changes we need, our people must be organized to work together in units for economic and political empowerment. Without unity in the struggle for economic and political justice, it is easy for the powerful to reverse the successes won by African Americans and other oppressed peoples.

Young black men need to see organization that will teach them through demonstration that we can fight in our own historic self-interest and win; that there can be a better way. It's a question of class, not race alone. Our black communities know the "American dream" is a fraud, available to a dwindling few blacks who then are held up as token figures to keep the majority in our place.

It is the tedious tasks of organizing to accumulate the power to enforce change on behalf of the powerless that must command the attention and regard of our black youth. A different definition of "coolness" than the American commercial lie of "Nike" and the supposed "glamour" of a crack-filled or alcohol drowned self-destruction.

A "coolness" that lies in social activism that can engender a militant morale within our communities is needed. A return to the nature of cool that helped found the Panthers and took them forward, with a winning approach that refuses to sell out or buy in setting the pace for a new direction for our race and our class is needed now.

Will we allow ourselves to go into extinction, with survival of the fittest being awarded to those few who can fill the bill and play the games of the powerful? Or will we organize to destroy and make extinct the causes for our current condition, the poverty, the joblessness, the racialism that plague our communities. The choice lies with us.

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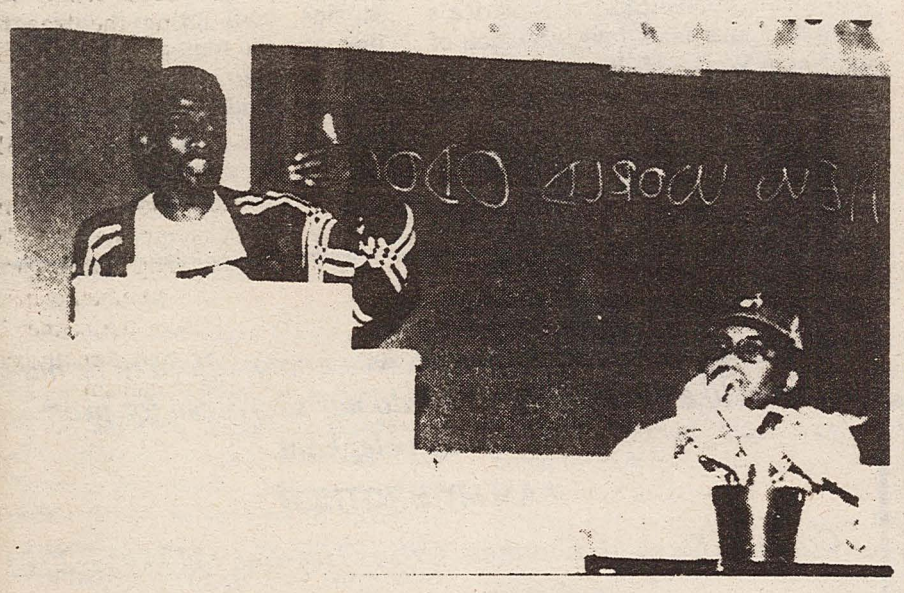
CONTINUED FROM LAST ISSUE

AFRICA IN FOCUS

POLITICAL DEVELOPMENTS IN SOUTH AFRICA

Photo by Dennis Toyama



Siphoka-Nyawo (center)

Photo by Dennis Toyama

Melvin Dickson (left of the BPP Commemorator)

ANC Chief representative to U N, Tebogo Mafole

SIPHOKA-NYAWO

Secretary General Of The South African International Student Congress

Evidence supporting the preceding claims have been exposed in various South Africa alternative media; unfortunately, the mainstream media in the U.S. have consciously omitted reporting this evident. Instead, they have relied on the South African police or government report, and even overlooking Amnesty International or other such reliable sources. Therefore, all evidence indicates that there is a direct correlation between the activities of the South African government and the ideology of those reporting in international media. The impact of inaccurate reporting, or misinformation when at all reported, is confusion among those who have supported the struggle to end apartheid. Similarly, those with immediate economic interests have used the opportunity of uncertainty to justify their continuing investments in South Africa. Hence, it is not surprising that the European Economic Commonwealth decided to lift sanctions against South Africa recently

The UnreportedGrassroots Struggle

Events at the grassroots level however seem to be outpacing the wishful thinking of mass media, De Klerk's reform experiment, conservative organizations' expectations, and western economic interests. While government media has been bent on sowing division, confusion, fear, and despair, the contrary has been happening. The leading "conflict indicator card" of the government, the Natal conflict has been successfully challenged and addressed by organs of the ANC and the Mass Democratic Movement. The African National Congress in Natal is stronger than ever, in terms of membership and political campaigns. The traditional leadership, youth, trade union, church, and student support remain unchallenged. Chief Gatsha Buthelezi is limping badly (politically) within "his own reign" as a result of the following events. The resignation of his leading thinker, Secretary-General of Inkatha Freedom Party, and the Minister of Education in Kwazulu Bantustan Dr. Oscar Dlomo, clearly illustrates this point. Additionally, the formation of "Inkatha National Freedom Party" is another first indication of Inkatha's weak support in Natal. In fact, Inkatha did not gain any new membership when it was launched, and its previous organizational structure remained unchanged even though it had been launched nationally. This reveals the lack of democratic practices within the organization, a fact ignored by the Christian Science Monitor, which covered the story extensively. By extending its constituency nationally, the organization hoped to take advantage of those 'Zulu-speaking' people living outside the region, and above all legitimize its extension of violence to the Johannesburg area. Less than a month after its formation, the organization in conjunction with the other four fingers of death were actively involved in acts of terror that resulted in loss of over 2000 lives in the Johannesburg area alone.

The progressive movement has addressed other organizational issues, such as consolidating itself and firmly rooting itself in the oppressed community. The ANC, ANC-Youth League, COSATU, PAC, and other organizations are continuing to vigorously launch regional offices and branches thus enlisting new membership. Recently, critics have shortsightedly characterized the membership drive campaign by the ANC as poor. These critics have overlooked the fact that even though the organizations have been unbanned, political activity has been constrained by a number of factors. The naked violence against members and supporters of the ANC clearly legitimizes fear and the need to remain 'invisible' by people. Some people have been killed or lost their jobs, just for wearing either an ANC T-shirt, or one with Nelson Mandela's picture. It is also true that the government itself continues to detain ANC members, and political trials continue. Therefore, the membership drive campaign is sucful, in the light of these constraints. Additionally, ANC had opened about 1500 branches nationally by December 1990.

At another level, progressive movements have continued to mobilize around bread and butter issues, and encouraged debates on a future South Africa. To this objective a worker's charter has been drawn by trade unions. COSATU, led more strikes than ever in 1990, spearheading national campaigns to transform the Labor Relations Act and win a living wage for South African workers. An education charter has been developed by educators, students and the community; health charter by health workers; cultural charter by artists; economic policy documents and many more. There are several reasons for firmly rooting these issues within community debate. As part of the mass mobilization process, they guarantee that a change of government also resolves the political and economic question, hence total transformation of the apartheid state. As a result of mobilizing at this level, various sectors of the oppressed community have been able to question the recent 'reform program' by F. W. De Klerk. Under the reform program, the Nationalist Party, has embarked on massive privatization of education, health, and the economy, while simultaneously relaxing discriminatory laws governing these institutions. By this, De Klerk hopes to ensure continued economic and political domination of the minority whites over the democratic majority. However, recent marches and demonstrations by COSATU affiliated unions have clearly demonstrated the level of sophistication of the people, and success of the mass mobilization campaigns. Unfortunately, these developments are neither covered by government controlled media, nor western mass media.

South Africa Now and Beyond

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SOUTH AFRICA IMPOSES CURFEW ON TOWNSHIPS

People Weekly World World International Dept.

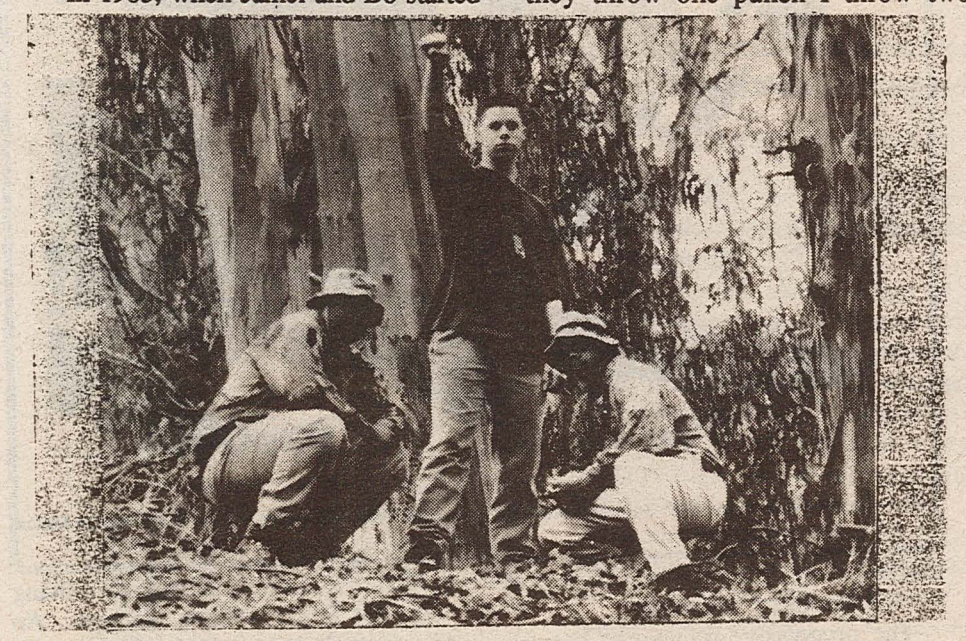
The South African regime imposed curfews on the townships of Alexandra, Soweto and Tembisa this week, confining over 2.5 million Blacks to their homes. The action followed violent clashes over the weekend in Alexandra, north of Johannesburg.

Squadron Black

"Jamel" Abdul Kareem
Bo "Brother Black" Yancey
Kevin "DJ Doom" Hogan

On the streets of San Francisco, rappers are a dime a dozen—the Bay Area alone produces more than 160 hip-hop groups on independent labels. Out of this explosion of musical creativity comes the hip-hop group leading the new school—Squadron Black.

In 1983, when Jamel and Bo started



rhyming, they were strictly on the party tip. But since "Everybody knows what's up at a party," Bo suggested they get off the party tip and come strong, by writing lyrics that are politically conscious and positive.

Doom, who grew up around all R&B through his mother,m but whose father is a jazz guitarist, clearly cuts up a lovely blend of both. His skills as a hip-hop DJ as well as a young producer on the rise can especially be heard on the mad dope cut "400 Years of Hate."

Our music is color blind," says Jamel. "I'm tired of stereotypes associated with pro-black rappers. There are a lot of people not for white supremacy that are truly down. There are Blacks doing wrong as well as Whites. We don't need to concentrate on one. Let's get united and knock that out. That's what I want to do with our music." As Bo says in "Notes of a Revolution:"

"I deal with racists on a racists basis/If they throw one punch I throw two towards the face/and hit the mark while they hit the ground/they look up and all they see is brown."

Hardcore hip-hop that goes far beyond any stereotypes. Squadron Black leads this generation of new school artists with a positive message of unity, and tracks whose creativity and strength are unparalleled. Look out for these kids because they are about to redefine your notion of Bay Area hip-hop.

Bobby McCall, Manager
956-8540

GARVEY AND HARLEM RENAISSANCE

The Oakland Post, Wed. 3/27/91

The Harlem Renaissance of the 1920's represented perhaps the most concentrated outpouring of African-American artistic talent. All the arts seemed to bloom at once and the big names of the era have become legendary. They include poets and writers such as Langston Hughes, Claude McKay and Countee Cullen; musicians such as Duke Ellington and Bessie Smith; artists and sculptors such as Paul Robeson and many others.

The renaissance has traditionally been seen as gathering momentum in the mid-1920s and stimulated largely by white patronage. Tony Martin, professor of Black History at Wellesley College, now suggests that the renaissance started several years earlier and owed much to the influence of Marcus Garvey. His argument is contained in African Fundamentalism: A Literary and Cultural Anthology of Garvey's Harlem Renaissance, published by The Majority Press.

Marcus Garvey's Universal Negro Improvement Association, headquartered in Harlem, became in the 1920s the largest African-American and Pan African mass movement in history. Historians have long credited Garvey with providing the underlying African consciousness that infused the work of the renaissance.

Martin demonstrates, however, that Garvey's influence was much more pervasive. The Garvey movement itself entered directly into the literary and cultural arena and produced a vast quantity of the earliest writing and artistic work of the period.

Garvey's own weekly newspaper, The Negro World (the most widely-circulated black newspaper in the world at the time), published a vast amount of poetry, short stories and articles of literary and artistic criticism. The organization produced plays (some written by Garvey himself) and supported several in-house choirs and orchestras.

Some of the biggest names of the Harlem Renaissance got their careers via Garvey's movement. Contralto Marian Anderson sang at Liberty Hall (the movement's meeting place) in 1922. Zora Neale Hurston published her earliest poetry and stories in Garvey's newspaper. Augusta Savage, later one of Afro-America's most famous sculptors, was married to one of the Garvey organizations leaders. Arthur Schomburg, Afro-America's most famous bibliophile, published in Garvey's Negro World, as did hundreds perhaps thousands, of others, famous and unknown, from around the black world.

Martin has shown that the Garvey movement published Afro-America's pioneer regular book review section of the Negro World. It also organized the earliest literary competition of the renaissance era, in 1921.

The Garveyite artists were perhaps even more race conscious than their later counterparts of the mainstream Harlem Renaissance. In many ways the Garveyite renaissance resembled the Black Arts movement of the 1960s and the 1970s, which provided a literary counterpart for the Black Power movement.

The title, African Fundamentalism, is taken from Marcus Garvey's most famous essay of the same time. The book contains the Harlem Renaissance poems, stories, book reviews and literary, dramatic and musical criticism of those who appeared in Garvey's publications. The list includes Alain Locke, Hubert H. Harrison, J.A. Rogers, Zora Neale Hurston and many others. Tony Martin has provided and introduction, commentaries and notes.

An endangered species, yes, but, we can not afford to be hunted for sport like the American buffalo nor sacrificed for profit like the African elephant.

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African- American

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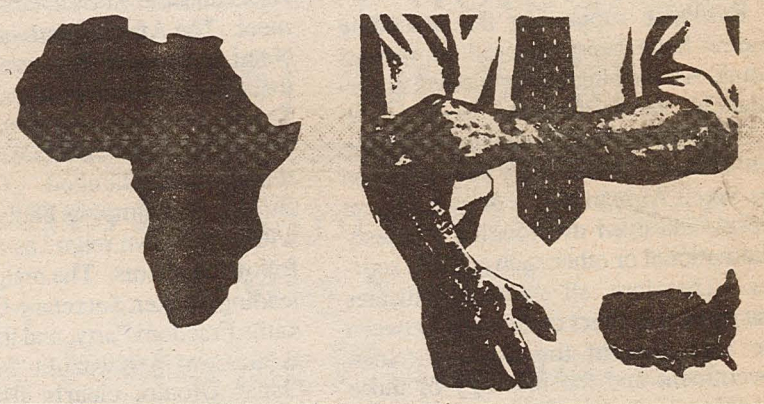

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CONTINUED FROMPAGE 6

GANG STARR INTERVIEW

THE BISHOP: I noticed a large Jazz influence in your music long ago. First with Manifest and D.J. Premier in deep Concentration. Who's idea was it to incorporate Jazz in your music ? Is That more you or Premiere?

THE GURU: It's both. Premier's Grandfather used to tell him it's (Jazz and Hip Hop)the same. It's an expression of the street and the era, ya know what I'm sayin'? You know, and like my Godfather when I was little used to sit me and my friends between his Hi-Fi stereo and play some old big band Jazz Stuff and say "Doesn't it sound like you can hear every instrument being played." So the Jazz influence was there.

THE BISHOP: How'd the Spike Lee thing get hooked up?

THE GURU: Spike Lee saw the Manifest video and then me went and got the album. Ana he heard the song"Jazz Musician." And that was like a li'l tribute and stuff, and he was workin' on Mo' Better Blues at the same time. So he had Bradford Marsalis, who's a young Jazz artist track us down. And we did the track. What was cool was that he wasn't like "Yeah I'm Bradford Marsalis THE Jazz artist."

THE BISHOP: Yeah.

THE GURU: "You guys are rappin' and you aren't gonna surpass me and I'M the real musician and you're not." Cause he had played sax on the song "Fight The Power" alright. He had a P.E.(Public Enemy)tap, he had a 3rd Bass tape. We just hipped him to the underground. We took him around the way. And then he was seein' how certain artists be actin' funny with that ego shit. And he was like The same thing happens with Jazz artists. They be fightin' at the shows all of that. And that's how it worked out. And Spike was cool to.

THE BISHOP: I tripped off how in the song "Jazz Thing," that UH, Miles Davis...

THE GURU: The song,OOOH!

THE BISHOP: And I Heard that had something to do with him not being included partially was due to the Marsalis family Miles Davis quarrel and that you may have been influenced in some way NOT to include him.

THE GURU: Somebody came up to me with that bullshit to!

THE BISHOP: And to leave like Miles outta song dealing with the history of Jazz is like to leave Rakim out of the history of rap.

THE GURU: But check this out though!! (angrily) The 1st thing I did when I got to the um, U.K.(United Kingdom) was wear this shirt with Miles Davis' face on it that said "Miles Ahead." and that (him being left out) was just what happened. I meant to say what's up to THE LEADERS OF THE NEW SCHOOL, I meant to say what's up to um, mad (many) people on my album you know. And that shit just happens, man. Don't make it an issue.

THE BISHOP: I'm just sayin', I don't know man. I was just askin' you know. I just wanted to clarify cause...

THE GURU : Well I don't know. I don't know NUTHIN' about that bullshit.

THE BISHOP: So who does Gang Starr listen to?

THE GURU: I listen to you know, those um, slow love ballads from the old days, and the new stuff. Cause I like to be chillin' like around the way I like to be on the down low ya know. Not too flashy and stuff cause I ain't tryin' to change, I'm just being myself. And I chill with my crew in my little caddilac- it's an 86- it ain't no new thing ya know. Listen to music and stuff and talk to girlies.

THE BISHOP: What about Hip Hop, who do you listen to from there?

THE GURU: In Hip Hop? It started in the old school right? cause I be givin' credit where credit is due. A lot of new rappers be messsin' up tryin' to come out like the old school don't matter, but the old school created stuff. Like those old movies like Wild Style with Fab 5 Freddy and they had my man Busy Bee in there ROCKIN' the house. An original house rocker. And then he went to the hotel, HA HA! He spelled a big "B" on the bed; he had the MOET in one hand spellin' a "B" with the dollars he got from the show ya know what I'm sayin'?!! THAT'S HIP HOP! That's original shit!... Double Trouble to. They moved over to London. Gettin' ready to come back out you know. I seen my man when I was out there. From there, when RUN D.M.C. came out that was dope. They changed the format. Everybody was doin' one thing, they did somethin' else. Then you got KOOL "G" RAP, 1st original gangster style EVER.

THE BISHOP: THAT muthafucka is straight DOPE O.K.?

THE GURU: O.K.? Now, I'm Talkin' about bein' through shit, he(that brother) ...come on , you can't tell that brother nothin'. That won't impress him if you sit around talkin' about "Oh we jacked this person for this, we did this, we stuck up this man." He ain't about tyin' to hear that, he's been through all that. And his lyrics, and the way he displays it shows that. Cause O.K. everybody thought he had a lisp like my man in EPMD. So what? They still kickin' mad facts, and kickin' styles that nobody had. Buildin' on words and flippin' arrangements of words together.

PATRICK(GURU'S buddy): They tellin' a true tale you know? It's not all about when they start dissin' females that's the wrong way to go. I ain't with all that.

THE GURU: What if it was your sister, you know what I'm sayin'?

THE BISHOP: But at the same time ...Do bitches exist?

THE GURU: Yeah, bitches they exist.

THE BISHOP: I mean you can't dwell on it but you know...

THE GURU: Bitches DO exist. But I defend Blackwomen. If I was mister positive I'd be sayin' "Let's all hold hands and all" and I don't rhyme like that. I write about street shit but in a different way. Cause I been through a lot of shit out here, and I don't talk about it cause all that shit don't impress a real gangster.

PATRICK: N.W.A. for instance. You know they talk about killin' a lot of people and all that, but yet still they don't talk about how they made it. The story of how rap brought them out of that.Cause real gangsters don't talk about all that.

THE GURU: I rhyme about street shit but in a different way you know what I'm sayin'? They're (N.W.A.) just another voice. Rap is an expression of Black urban life today. That's all it is a muthafuckin expression.

THE BISHOP: So was it harder for you? I mean, I didn't hear you swear too much on the album. Was that planned or was it just you. Cause a lot of people don't give a fuck and swear.

THE GURU: No. It 's just my style of rhyme. I'll say a shit or a fuck if I want to. But what I say on the album...I got one shit on "Who's Gonna Take The Weight" and one on "Step Into The Arena" and that's it. So I could give two shits(laughter).

THE BISHOP: Yeah.

THE GURU: Can I talk about religion?

THE BISHOP: Go head, go head break it down.

THE GURU: When I came out people were askin' me what I was. You know like Five Percent(an Islamic religion)like Rakim, Big Daddy Kane, King Sun, Poor Righteous Teachers, Brand Nubians, yo! I love what ALL them brothers are doin'- a lot of my boys are. I know a lot of people are. But I don't practice that doctrine. I know one thing though. Islam is about bettering yourself, it's about self esteem. But you can't do anything until you got knowledge of self. And that's what I'm about, what I'm involved in, or down for anything that'll uplifts humanity and the Blackman. Don't trip on me, what I am or anything like that, My sister's Buddhist, my cousin's Muslim, and they both got me outta a lot of trouble. When I went to college I had one of the most profound teachers in religion. I went to Moorhouse University in Atlanta. And I had this teacher, Professor Carter and he taught us why the world is so separated. For silly superficial reasons.

(Now D.J. Premier wasn't around for like about half the interview. I had heard the man was the silent type but uh, this was one quiet cat. I heard though, at the Gavin he blew up on fools on one of the Gavin panels. And then....HE SPOKE!)

THE BISHOP: I heard, I wasn't there but I understand you blew up on one of the panels at thee uh, Gavin.

D.J.PREMIER: Well, basically, I have a short temper. The Guru can speak for me on that. And I take rap music seriously. When I came up it was a serious thing goin' on. It was just a new hype thing that nobody could fuck with. I was like DAMN! This is some NEW shit, ya know what I'm sayin'? This is some new shit that niggaz created. That's right, I said niggaz. It's part of playin' the dozens, I mean you know...That's one of the ways we make fun things out of the bad things that happen to us.

THE GURU: I mean you could sit around and talk about each others head for three hours and whatnot.

D.J. PREMIER: But uh, I basically heard statements I didn't agree with. And instead of sittin' there and waitin' and let everybody speak. I had to speak.

THE GURU: We didn't know we was even gonna go on any panels. he was like "I didn't know we was gonna be on any panels, I don't wanna go on any panels." And then he FLIPPED(laughter).

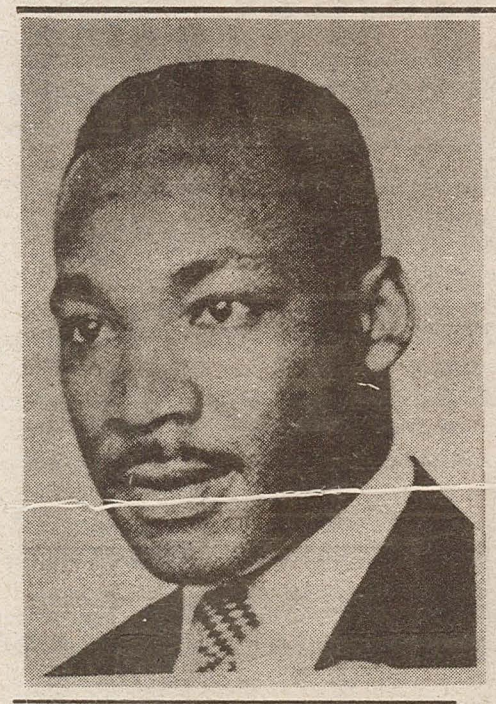
THE BISHOP: What song best defines Gang Starr?

THE GURU/D.J. PREMIER: Manifest!!

Man I talked with these brothers for a looong time! Mentally, musically, lyrically, Gang Starr is a Must for ANY music lover. I wish I could get into everything we talked about but it was too much to get into and would probably take a lightyear or two to finish. But Gang Starr stays in there 24/7!

Kirk out
The Bishop Of Hip Hop

A TRIBUTE TO BLACK LEADERS AND FALLEN COMRADES



Dr. Martin Luther King, Jr.

We realize that injustice anywhere is a threat to justice everywhere. Therefore, we are as concerned about the problems of Africa as we are about the problems of the United States. With the delivery of that statement, Dr. King linked the struggle for freedom of African Americans and the struggle against oppression on the African continenent. In doing so, he demonstrated the commonality of the struggles between our people here and our brothers and sisters in Africa in their fight against racism and laid bare the continuing subjugation and abuse of Black people before the entire world.

Dr. King gave light and direction to the massive popular movement of human rights of poor and oppressed people not only in this country but throughout the world, instilling a dream where one day all people would transcend the barriers of color and embrace a society free from the scars of hatred, bigotry and aggression.

The sufferings of Black and poor people fueled his convictions and catapulted him into the forefront of the Civil Rights movement, fanning the flames of liberation which can never be extinguished. Even though his physical flame of life was taken from us on April 4, 1968, his dream will live on.

We realize that injustice anywhere is a threat to justice everywhere. Therefore, we are as concerned about the problems of Africa as we are about the problems of the United States.

Lil' Bobby Hutton

When the Black Panther Party sprang to life in October, 1966 in Oakland California, Bobby Hutton, 14 years-old, became the first and youngest member to join co-founders Huey P. Newton and Bobby Seale. Lil' Bobby, as he was known by his comrades, exemplified the youthful longing and quest for knowledge and understanding in a society rampant with vicious racism and shattered dreams. Demonstrating a grasp of the social ills which threatened not only his survival but that of Black people as well, Lil' Bobby did not hesitate to step forward and confront the oppressive and archaic apparatus and conditions which threatened the Black community. He dared to place himself between the oppressors and his people and by doing so, he made the supreme sacrifice. He was murdered on April 6, 1968 by the Oakland Police Department. His memory shall never fade.

Samuel Napier

ASSASSINATED: APRIL 17, 1971

Comrade Sam Napier, the circulation manager of THE BLACK PANTHER *Intercommunal News Service*, was assassinated on April 17, 1971, by police agents as part of the FBI COINTELPRO conspiracy to destroy the Black Panther Party. Sam often went without sleep for days in his efforts to sustain and increase the circulation of the Party's newspaper across the country. Sam was murdered in New York City by assassins who tied him to a chair in the basement of the circulation office there, shot him dead, and set fire to the building.

Long Live the Spirit of Sam Napier!

ALL POWER TO THE PEOPLE

Sam Napier

"Circulate to educate," was the inspirational motto of comrade Sam Napier. As Distribution Manager of the Black Panther News Service, he not only coordinated the distribution of the newspaper, but participated in the development of distribution centers throughout the U.S. and internationally. Sam understood the connection of the party's organ(newspaper) and oppressed people and that the voice of the Panther had to be heard throughout the land. Sam didn't believe a person didn't want the newspaper, just that they didn't understand its relation to the survival of Black and poor people. He motivated not only the comrades around him, but people that he came into contact with on a daily basis. The more the circulation of the Panther News Service increased, the more of a target Sam became to those who opposed his boundless energy and talents. Sam was a staunch servant of the people and made the sacrifices for the Black Panther New Service. While defending the New York Distribution Center of the Black Panther Party, Sam Napier was assassinated on April 17, 1971. His courage and inspiration will never be diminished. He was a shining example of a people servant.

Richard Navies

For more than 23 years, Richard Navies influenced African-American studies in the Oakland and Berkeley schools. As chairman of Berkeley High School's African-American studies department, Navies influenced countless Black youths to attend college.

The often outspoken Navies had often been described as a "renegade" educator (in other words an indomitable defender of Black history and culture) and a fighter who fiercely believed that too many Black children are robbed of their self-esteem because they know little of their true African-American history.

Colleagues and students alike remember Richard Navies as "very fearless man in the tradition of Malcolm X."

According to Berkeley High School principal Ken Sherer, Navies had a "unique gift" to excite students.

He was a "very inspirational man who showed us how to get respect and how to look for the truth", according to one former student.

After he learned that he had been stricken with leukemia, Navies gave up his teaching position at Berkeley High and worked to register Black bone marrow donors and helped found the African-American Marrow Donor Association.

His lifelong efforts in the interest of Black people serves as an example of a real hero and true paragon among Black people. Richard Navies, we salute your courage and contributions.

Robert "Bobby" McCall
Advisor & Consultant
(415) 956-8540